THE Young East

Autumn

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THE YOUNG EAST

The policy of the "Young East" is that of disseminating a knowledge of Japanese Buddhism and culture to the world at large.

Absolutely, non-political, and favouring no one school of Buddhist thought, our aim is solely that of bringing about a sounder feeling of understanding between the nations of the East and West through Dharma.

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Sino-Japanese Dispute and the Japanese Buddhist

By K. Nakajima

WE are very sorry and regrettable to find a partial, misunderstood criticism on the Sino-Japanese Dispute in the Maha Bodhi vol. 45, No. 9 in which blaming Japan's attitude towards and her positive action in China as follows :.....*Thousands of young lives are being sacrificed in the name of national honour, national security and even self-defence that, truly speaking, it is all due to "greed." Both countries are predominantly Buddhist and we have to hang down our hands in shame at this violation of the sacred teachings of the Buddha. A war in self-defence is understandable and can be allowed even to Buddhists; but this war, to all intents and purposes, appear to be the result of a campaign of hatred. As the aggrieved party, sympathy will naturally be with China whose territories are being invaded. Chinas's misfortunes never seem to come to an end.....*

In point of fact, the cause of the dispute is no other than the national and positive anti-Japanese policy taken by the Nanking Government. In recent years, the Republic of China has made great progress in unifying the country, improving the currency system, installing modern armaments, and developing industries. This outward progress is notable, but at the same time it has gone to the heads of the Chinese so much that they began to think that China had become a great world nation. This led to wide-spread anti-Japanese feeling throughout the country, and then to the very often subsequent, defiant attitude & challenging acts of the Chinese

troops, but since the outbreak of North China incident on July 7th the Japanese Government followed a policy of non-aggravation and local settlement, and this was strictly followed by the Japanese Garrison in North China,—they opened fire only to defend itself and Japanese residents against wanton attacks by the Chinese,—because what Japan wants of China has been and is the latter's friendship and sincere cooperation in the maintenance of the peace and order of Asia. Notwithstanding the Japanese attitude, the agitation against and defiance of Japan became daily intense throughout China despite the repeated pledges of the Nanking Government to control, increasing their armed forces and openly challenging the Japanese. And there took place the Tungchow case, an almost unprecedented tragedy in the history of our civilized nations, in which the Chinese peace preservation corps, reinforced by a portion of the 29th Army, brutally massacred hundreds of unarmed Japanese residents after inflicting upon them almost inconceivable atrocities, and a few days after, it was followed by the Monument Road incident, involving the killing of a Japanese naval officer and a bluejacket by Chinese troops on that road in Shanghai. Moreover they resorted to all conceivable malicious measures of insult and pressure against the Japanese residents, threatening and expelling our vital economic and commercial interests as well as the life and property of the residents throughout China.

Now Japan was obliged to change her policy and to follow a new policy of positively punishing the Nanking Government and its army, who joined hand with the Chinese Red Army, for their wanton and illegal attacks on the Japanese as well as their threats to our vital interests and the life of our residents.

Here we should like to point out that the Chinese people themselves do not comprise the objective of our action but it is the Nanking Government and its army as well as its policy of admitting communism, and that this positive action is taken for no territorial ambition, but only for awakening the Chinese Government to the

realization of its wrong and to stop immediately the anti-Japanese movement, because what we want of China is her friendship and sincere cooperation in the maintenance of the peace and order of the Asiatic Continent—beyond that Japan desires nothing else.

Such being the case our positive action in China is not at all due to "*greed*" but all due to "*self-defence*" and *for bringing about the peace and order of the Orient and consequently for the peace and order of the entire world.*

We are sure that a war in self-defence is allowed to Buddhists. Those scriptures of Suvarṇaprabhā-sottama-rāja-sūtra, Majjhima-nikāya, Aṅguttaranikāya, Śrīmālādevīsimhanāda-sūtra, Mahāparinir-vāṇasūtra, the Shugo Koku Kai Shō or the Defence of the State, the Ninnō Hannya Gyō or the Sūtra of Perfect Wisdom explaining how benevolent Kings may protect their Countries (one of the Prajñā-pāramitā-sūtras) etc. eloquently explain how that Buddha did not disapprove of war in a righteous cause despite His teaching of Ahimsa. Truly He says, "*he who deserves punishment must be punished*, and though He teaches that "*war is lamentable*," He does not teach that those who go to war in a righteous cause, having exhausted all means of preserving peace, are blameworthy, but that "*he must be blamed who is the cause of war.*" It goes without giving any further remarks that the anti-Japanese policy of the Nanking Government is the very cause of the present lamentable Sino-Japanese Dispute. This is why we the Japanese Buddhist who is the loyal subject of Japan stood up for the positive punishment of the Nanking Government and its army as well as its policy of admitting the "Red." We hope you will bear in mind that most of those loyal officers and men who are fighting bravely with might and main, with their whole hearts, forgetting their ownselves for their Emperor and fatherland are Buddhists, and that a number of priests are on actives in the field as the priests attached to the Japanese Army. Every Buddhist sect and associations as well as the individual are doing every sort of conceivable activities with the object of supporting the positive ac-

tion of our army and that of letting the officers and men be freed from family cares, in holding the lecture-meeting, the memorial service for the killed, in sending the condolatory letter, the comfort bag and the messenger to inspect the condition of officers and men at the front, in the condolence with the wounded, the relief of the families whose members are in the field, the contribution towards the national defence expenditure etc.

The latest news from Shanghai tells the decisive victory of Japan, and we hope and belive the day of truce will come in the nearest future when both countries will go hand in hand for the peace and order of the Orient and consequently for the peace and order of the entire world.

(Nov. 5, 1937)

Buddhism and War

By Junjiro Takakusu

BUDDHISM advocates peace, but a State is often compelled to go to war. The rise and fall of a country depends largely upon the result of her wars with other countries. It appears therefore that there is complete disagreement between the way of Buddhism and that of the state ; the one pleads for pacifism and the other regards war as indispensable. How should we then find compromise between these two facts in life ?

Here is, however, one question which must be decided at the outset : Can Japanese Buddhists be treated as a regular Buddhist order ? Should they be regarded as part of the primitive Order said to have been organized in India under Gautama himself ? Some answar must be found to this before we go any further. There is no doubt that the primitive Order was divided into four groups which are Bhikṣu, Bhikṣuṇī, pious men and pious women—or rather into two groups : the one of homeless followers of Buddha and the other of home-staying followers, pious men and women meaning Upāsaka and Upāsika respectively. And it is indeed of these two groups that the first Indian Buddhist Order consisted, with Gautama as their leader. We must be warned in this connexion against a popular erroneous conception that this primitive Order (Saṁgha) was a company of regular priests only and that laymen were excluded. Not only homeless followers but also those who live, with their families are the constituent elements of the Order. If we are faithfully to follow the interpretation that the Order was nothing

but a body of holy men, or at any rate, of men who aspire to be holy at the end, it is a fundamental error to think that the Āriya-Saṁgha i.e. holy fraternity means homeless followers of Buddha alone.

Here we are confronted with another question : Should we look upon the Japanese bonzes an order of homeless holy men, or of home-staying religious men ? I regret to say here that ours is not a body of homeless mendicants but that it is in fact of home-staying believers in Buddhism. In the first place, the members of our Buddhist Order have not truly satisfied the requirements in the canon of Buddhism for making themselves regular recluses. In the second place, they have not gone through the religious austerities imposed on regular homeless holy men. Thirdly, their way of life can never be said to be in line with that of the founder of Buddhism. They are, from every point of view, not qualified to be called Bhikṣu or Bhikṣuṇī. In short, we have no religious order of homeless holy men in our country. But this assertion, I am afraid, may sound too harsh against some of our Buddhist priests who arereally worthy of being called homeless spiritual men. So long as I am concerned with our Buddhist brotherhood, however, we have to overlook some individual priests who are not like the rest of their fellow bonzes.

From all this it becomes clear that there is no denying the fact that our priests are all homestaying, no substantial difference being noticed between their life and that of common people. As a matter of fact, our Government has never made any difference in attitude towards our bonzes and towards laymen. So our priesthood is now under obligation of serving in the army. The case is quite different with the Buddhist priests in China. They look upon themselves as the true homeless believers in Buddhism. When the National Government of China imposed military service on the priests, they sent a memorial to the Government asking for their exemption from the imposed service. Generalissimo Chiang Kai-shek refused to accept their memorial, but he had a slight modification—not quite so pleas-

ing—made in the military service systsm, namely, that the priests, while being made to serve in the army, are allowed to wear their own canonical garments all through their military training. The time will come soon, I think, when we can see some of the Chinese soldiers marching in their priestly dress. I cannot think it will be an inviting sight to see the black robes fluttering about among the "Blue Chothes."

Our priestly order has never asked any special treatment from our authorities, who recognize no exemption from their conscription system—a natural thing with a State which has such an order of Buddhists as ours. Now let us go a step further and see what is the difference between homeless holy men and their home-staying friends in the original sense of the words.

According to the traditional rites coming over directly from India, anyone who is entering the priesthood should be asked the following questions on the Terrace of ordination of priests.

1. If he has gone through military service.
2. If the taxes imposed on him have been all paid.
3. If his parents have agreed to his becoming a priest.
4. If he has any incurable disease.
5. If he has a priest-robe and a bowl (i.e. Pātra.)

The first question is asked in order to ascertain the candidate's having no longer anything to do with military service; and the second, because one is forced to labour as worman or to serve as soldier in case of his failure to pay his taxes. It is no wonder that such a priesthood goes right against war. They were opposed not only to war and any other kind of strife but even to all worldly means of livelihood. They were prevented from owning houses and estates. They were supposed to lead their own ascetic life away from social life. Their aim was to leave society, even music, dance or any enjoyment, as far as possible ; hence their being called homeless or home-leaving men. This kind of priests we never find in Japan.

What, then, should be the life of those home-staying believers

in Buddhism in Gautama's time? Their life was founded on the following basis.

1. Gautama's preaching Dharma should be listened to with all reverence because it gives ideals to our life; they identified Dharma with ideals.
2. The ascetic practices of the homeless followers of Buddha should be looked upon as a means of preparing them for entering Nirvāṇa. But the membership of the Order will be effected merely through observing the regulations for the Order.
3. Against the gift of Dharma from the homeless holy men, the home-staying men should be willing to provide the former with daily necessaries. Either the given of Dharma or that of daily necessaries should be called a Dānapati (i.e. donor). These two kinds of donor helping each other make a good example of the mutual helpand respect among Buddhists.
4. All home-staying Buddhists should always remain as such. They should never turn to do the jobs peculiar to homeless holy men, but fulfil their duties as members of the nation they belong to, in full obedience to the state laws. So long as the home-staying Buddhists, as they sit in their own homes, are sharing the average people's life, they should aim at becoming faithful subjects to their sovereign. If the State calls them to the front, they should be glad to do so. And once they begin fighting on the battlefield, they must fight it out; the sole object for war is victory. As a Buddhist order, they should lead the masses out into "the realm of non-hindrance." As individual Buddhists, they ought to strive to prove themselves loyal subjects of their sovereign. Thus they will be able to thank Buddha for what they owe him.

(*Translated by Kunji Tajima*)

A Plea for Animal Welfare

By

Beatrice Lane Suzuki

BUDDHISM is filled with the theme of kindness to amimals. Yet although Japan is mainly a Buddhist country, I am sorry to say that it is behind many other countries in the humane treatment of animals, and in my opinion this comes not from hardness of heart but from lack of thought.

If we consider the Buddha himself, we will find that all his life he preached and practised kindness, consideration and friendliness for animals. As a child and youth he was noted for his compassionate deeds as we can see in his sympathy for the hardworking ox and the wounded swan. He was strongly against animal sacrifices in the temples and one of the glories of Buddhism is that it has never taken any part in the cruelty of animal sacrifices for religious purposes.

The animals loved the Buddha, and when he died, the animals and birds came sorrowing to honour him as he lay upon his deathbed. The Buddhist scriptures give many accounts of kindness to animals. As you know, the Jātaka Tales are filled with them and we can read also stories of the Bodhisattvas and Buddhist saints. Asoka, the great Buddhist emperor, is an example for the compassionate treatment of animals : and when we come to Japan we find Shōtoku Taishi and the Kamakura priest Ryōkan, shining figures of compassion. We can, also read of many delightful animal stories in the lives of later Buddhist saints.

In Christianity we also hear of saintly persons who befriended

animals such as St. Francis of Assisi and some of the Irish saints. But the Christian doctrine as stated in the Bible which asserts that animals are made only for the use of men is quite different from the Buddhist which maintains that animals partake of the one life and substance and are on the path to obtain salvation even as we. Infact, Mahayana Buddhism teaches that all beings including animals have the Buddha nature and are manifestations of the One Absolute reality and that they will in time attain Buddhahood so the true Mahayana Bodhisattva wishes to help and succour them.

There are many ancient stories connected with this theme in Buddhist literature and in Japanese literature. We find many references to this belief. Some of the No-Plays such as Basho, Kocho, Fuji and Yuki show the spirits of plants and even of snow searching for salvation. This is quite unique in Mahayana and is the basis upon which the Mahayana Buddhist strives to practise kindness to animals.

But alas ! there are so many who do not remember this beautiful teaching and in these modern days in Japan there is often practised cruelty much of it being thoughtless.

Indeed man's spiritual evolution consists in an increasing ability to recognise and act upon the fact of his oneness with all other lives, and that can only be done by love and through cooperation. Love is an essential thing in his evolution, and all cruelty whether to his fellow-man or to animals is a fatal obstacle in his way so long as he persists in it. Gross cruelties are widely practised under the name of science, in vivisection, in the invention and wholesale preparation of serums and vaccines, and in experimenting on animals with poison gases with a view to the destruction of men in war. People find it easier to turn away from all this cruelty rather than looking squarely into these matters and hoping through publicity to stop them.

What are some of the ways in which we can work to forward the movement for animal welfare ? First of all, by creating public opinion which is done by speaking in their behalf upon every possible

occasion that presents itself. Secondly, by practice, through resolving not to be a party to any form of animal cruelty. What are some of these forms of cruelty? Unnecessary vivisection of animals: unnecessary cruelty in killing animals for food: cruel transportation of animals to be killed for food: cruel traps for catching animals for their fur: keeping animals and birds in small cages: keeping dogs tied up for long intervals without exercise or companionship: allowing animals such as dogs and cats to be taken care of by very small children: patronising shows which have performing animals or films which have animals as actors: the overloading of wagons and carts: and indulging in sports for pleasure, which includes angling, which differs from fishing in that it is done for pleasure and not for food: and shooting also when it is primarily done for pleasure: and in this temperate climate where it is entirely unnecessary the wearing of furs.

The most important of all is the humane education of children. In the readers used in Japanese schools there are many stories of filial piety and social duties, but none for the kind treatment of animals. Children here in the summer time seem to find their chief pleasure in the catching, tormenting and mutilation of harmless insects. If the parents would teach them when they are little that this is cruel and the schools would follow by the instinction the result would surely be different. Why can't primary school teachers instruct their little pupils to love and revere all life? Instead of explaining merely how the cicada sheds its shell or teaching what it lives on, why can't they teach the little children to spare it and let it enjoy its short life singing and flying about on a bright summer day as they themselves enjoy their play, and explain to them how the cicada can enjoy its life for only three short days after staying in the ground waiting for its days to come for seventeen long years. Instead of teaching only how the frong hatches its eggs or what kind of a tongue it has, why can't they teach them that the frog is the friend of people and eats flies and insects that do harm to plants.

A new view-point or rather a new practice of an old viewpoint is necessary.

It was with the idea of helping to create public opinion that the Animal Welfare Society at Ōtani University was, which is affliated with the Animal Welfare Society of London University was established. The students of this college are priests or the sons of priests who are to be preachers and teachers. In fact it has been formed more to set an example than anything else and also to form the thoughts of the students, on influence others through their preaching, teaching, writing etc., and to give them correct ideas in regard to kindness to animals and animal welfare. If they can be made to feel the importance of training people to be kind to animals and further their welfare it is a great step forward. In Japan there are many individual animal lovers and sympathizers but general public opinion sadly lacking and there seems to be little or no legislation in connection with animals, except in regard to hunting and overloading. In regard to vivisection I think whatever. Moreover, the methods of disposing of unwanted animals is most deplorable. The public heart has been greatly touched by faithful Hachiko, but let us think also of Hachikos Kinsfolk who are suffering in many ways.

I also want to tell you about the Animal Mercy Shelter which maintained at Kita Kamakura.

About sixteen years ago when I was living in Tokyo, I spent my vacations and holidays at a temple in the hills back of the town of Kamakura. There I took the puppies and kittens which people had put out to die, or begger dogs and cats perhaps sick or unwanted which had been deserted. The little temple gradually became a miniature animal shelter which I supported myself. But after a while, the quarters grew too small and the burden of support for me too great. Interested friends and sympathizers enabled me to secure land adjoining the temple and to erect kennels for the dogs and shelters for the cats. It is in a beautiful and quiet situation and the

animals are well looked after by able caretakers and under the management of a devoted Buddhist women who spends her time in helping to get support for the institution. But it is difficult to get this support. Somehow people are reluctant to give to help animals.

An English gentleman who visited the Shelter last autumn was loud in his praise for the conditions he found and said that as an example alone to the Japanese public it ought to be encouraged and supported. How glad we should be if we could find sympathetic friends who would help us in this work ! It is the desires of those most closely connected with this work to expand its field not only in caring for unfortunate animals but by disseminating literature for children and others.

Those connected in the Home are very grateful to those who help it and those who have its good at heart are resolved to carry on as long as it is possible for them to do so although it exists in spite of the greatest financial difficulties.

Recently, I read of a touching episode which took place in Osaka concerning a very poor old woman who kept a few stray dogs and cats in her tiny house attached to a Home for the Aged. Her little house was burned the other day and in saving her charges (all but one little puppy) she suffered injury. Yet in spite of this she is bravely carrying on and was very grateful for some appreciative attention. Surely she is of that company who can say with a great Chinese teacher.

"When first I undertook to obtain wisdom,
Then also I took on me to defend the weak.
All living things of whatsoever sort
Call forth my compassion and pity."

The test of civilisation today is how a nation looks after the helpless, the poor, the sick, the aged and the young of its own kind and then how it treats and cares for the helpless animals which are in its hands and instead of cruelly exploiting them, using them with

compassionate care. How can we expect to be immune ourselves from disasters and troubles if we are guilty of making others, even animals, suffer ? And not alone material welfare but spiritual progress for us depends upon our efforts to loose ouselves from ignorance and realise that only by freedom from the false idea of cruelty and exploitation can we become more civilised beings ouselves and put ourselves forward on the road to Bodhisattvahood.

I sometimes wonder how people can bear to enjoy themselves as they often do when cases of suffering from cruelty are lying at their very doors. The old idea of gathering merit for ourselves so strongly insisted upon in Hinayana Buddhism can still be used. Let us then get merit for ourselves by helping the hopeless and practising compassion and kindness.

All Mahayana Buddhists rejoice in striving to help not only their fellow beings but the animals who because they are helpess in the hands of men are so pitiful. Compassion is the outstanding virtue of Mahayana Buddhism and he who practices it in deeds of mercy is not only heaping up merit for himself but also helping along the good of the world and of all the beings who compose it, animals as well as men. For there is a higher ideal than acquiring merit. And that is the idea of Universal Kinship. All forms of life are One and all are manifestations of that One. How can we ourselves obtain happiness and joy if we are cruel to other forms which are really expressions of the One Life and the One Light. Even the humblest creature has its place in the divine architecture of the universe. Let us then help not to destroy but to build both for them and for ourselves a House of Joy of which Compassion and Love are the foundations.

Karma

By B.L. Broughton B.A. (Oxon)

TEMPORARILLY considered pursuing karma belongs generally to the third category, that which is remote in time from the life when it was engendered. It is somewhat resembles a latent hereditary or natal disease which may remain dormant through some generations of a family or through the greater part of the life of an individual, but at length some happening or conjunction of happenings causes it to become active. The Buddhist Scriptures compare pursuing karma to a fire covered with ashes.

Pursuing karma may of course be good as well as bad, and we have a notable example of a good pursuing karma in the case of the Treasurer Mendaka. In the age of Vipassi Buddha, ninety one aeons ago, the future Treasurer Mendaka was born in a state of affluence and being devout he built a pavilion for Vipassi Buddha of the seven precious substances, the roof was of gold and the spires of coral. All around the pavilion and beneath the Lion Throne of Buddha were placed golden rams.

In consequence of this karma Mendaka was born in the time of our Buddha and ninety one aeons later as a wealthy treasurer and in the yard behind his house were a number of huge golden rams cleaving the earth with their feet, striking back to back.

Whenever Mendaka placed a ball of five coloured threads in the mouth of one of the rams there flowed forth a copious stream of gold and silver. These rams were of course materialized thought forms, Mendaka in offering the golden rams in the pavilion of

Vipassi Buddha, had felt such intense devotion that his thought became objectified, for thoughts are things, but for ninety one aeons owing to the complex interplay of the forces of karma this merit remained latent until our world of Shaba in the Period Shobo of Shakuson when the obstructing forces having exhausted themselves the pursuing karma bore its fruit of happiness, for karma is the formative principle of all things.

One of the best elucidations of the working of pursuing karma is in the Narada Kassapa Birth Story of the Jataka or Rin Jo Dai Bosatsu. A certain king of Mithila was visiting an asetic named Kassapa who held the fatalist doctrine that every thing would be purified in eighty four great aeons, and no act of any living being could either hasten or retard this consummation. "All things are predestined, just as the stern rope must follow the ship. Every mortal gets what he is to get, what then is the use of giving?"

Alata, the prime minister, beartly agreed with this fatalistic doctrine and said, "What you say approves itself to me, I too remember having gone through a former birth. I was a cow killing huntsman named Pingala in a city.

Many a sin did I commit in wealthy Benares—many living creatures I slew, buffaloes, hogs and goats. Passing from that birth, I am then born in the prosperous family of a general; verily there are no evil consequences for sin, I did not have to go to hell."

Now there happened to be a slave clothed in rags, named Bijaka, who was keeping the fast, and who had come to listen to Guna, when he had heard Kassapa's words and Alata's reply, he drew many a hot sigh and burst into tears. The Videha king asked him, "Why dost thou weep? What hast thou seen or heard? Why dost show me thy pain?" Bijaka replied, "I have no pain to vex me, listen to me o king, I too remember my former birth, a happy one; I was one Bhavasetthi in the city of Saketa, devoted to virtue, pure, given to alms, and esteemed by Brahmans and rich men, I remember no single evil deed that I committed. But when I passed from that

life I was conceived in the womb of a poor prostitute, and was born to a miserable life. But miserable as I am, I give half my food to whosoever desires it, I fast the thirteenth and fifteenth day, I never hurt living creatures, and I abstain from theft. But all the good deeds which I do produce no fruit; as Alata says, I think virtue is useless. I lose my game in life as an unskilful dice player, Alata wins as he has done, just like a skilled player, I see no door by which I may go to heaven; it is for this that I weep when I heard what Kassapa said.

Having heard Bijaka's words, the king said, "There is no door to heaven, only wait on destiny. Whether thy lot be happiness or misery, it is only gained through destiny, all will at last reach deliverance from rebirth; be not eager for the future I too have been fortunate in former births and devoted to Brahmins and rich men, but while I was busy administering the laws I had meanwhile no enjoyment."

Fully persuaded that everything in the universe was ruled by mechanical laws, and that human effort was useless, the king determined to abandon all moral effort and follow the line of least resistance and give himself upto pleasure, leaving all the duties of the administration to his ministers.

The king's daughter Ruja was a young lady of great wisdom and virtue and on the fast day she asked for a thousand pieces to distribute in alms, but the king ridiculed charity and piety, saying, "Much wealth has been wasted by you idly and without fruit. While you live with us Ruja put not food away, there is no other world than this—why vex yourself for naught."

Then Ruja bright in her beauty, when she heard his words, thus answered him.....I have heard in times past, and mine eyes have seen it—he who follows children becomes himself a child. He who associates with fools plunges deep into folly....If a man is purified by the mere course of existence, then Kassapa's own aseticism is useless, like a moth flying into the lighted candle, the

idiot has adopted a naked asetic's life. Having accepted the idea that all will be at last purified through transmigration, in their great ignorance many corrupt their actions, and being caught fast in the effects of former sins, they find it hard to escape as the fish from the hook. As the ship of the merchants heavy through taking in too large a cargo, sinks overladen in the sea, so a man, accumulating sin little by little, sinks overladen into hell. Alata's present cargo, o king, is not what he is collecting now ; for the which he is now taking on board, he will hereafter sink to hell. Formerly Alata's deeds were righteous, and it is as their result that he now enjoys prosperity.

That merit of his is being spent, for he is all intent upon vice, having forsaken the straight road, he is running headland in a crooked path.

As the balance properly hung causes the end to swing up when the weight is put in, so does a man causes his fate at last to rise if he gathers together every piece of merit little by little, like that slave Bijaka intent on merit and thinking too much of heaven. In the sorrow which the slave Bijaka now suffers he receives the fruit of sins which he formerly committed.

That sin is melting away since he is devoted to moral virtue, but let him not enter into Kassapa's devious paths....I too remember seven births which I have experienced, and when I go from my present life I shall yet pass through seven future ones.

My seventh former birth, o king, was as the son of a smith in the city Rajagaha in Magadha. I had an evil companion and I committed much evil ; we went about corrupting men's wives as though we had been immortal. These actions remained laid up like fire covered with ashes. By the effect of other actions I was born in the land Vamsa in a merchant's family in Kosambi great prosperous and wealthy. I was only son, continually fostered and honoured. There I followed a friend who was devoted to good works, wise and full of sacred learning, and he grounded me in what

was good. I fasted through many a fourteenth and fifteenth night; and that action remained laid up like a treasure in water. But the fruit of the evil deeds which I had done in Magadha came round to me at last like a noxious poison.

I passed from thence for a long time, o king into the Roruva hell, I endured the effects of my own works, when I remember it grieves still. After spending there a wretched time through a long series of years, I became a castrated goat in Bhennakata.

I carried the sons of the wealthy on my back and in a carriage; It was the fated consequence of my going after other men's wives.

Passing from that birth; o king; I was born as a monkey in a great forest; I was mutilated by the fierce leader of the herd; this was the fated consequence of my going after other men's wives.

I was next born; o king, as an ox among the Dasannas, castrated swift and fair to look upon, and I drew a carriage, such was the fatal consequence of my going after other's wives.

When I passed, I was born in a family among the Vajji people; but I was neither man nor woman, for it is a very hard thing to attain the being born as a man—this was the fatal consequence of my going after other men's wives.

Next, o king, I was born in the Nandana wood—a nymph of a lovely complexion in the heaven of the Thirty Three, dressed in garments of various hues and wearing jewelled earrings, skilled in dance and song, an attendant in Sakka's court.

While I stayed there I remembered all these births and also the seven future births which I shall experience when I go from hence. The good which I did in Kosambi has come round in its turn, and when I pass from this birth I shall be born only among gods and men. For seven births, o king, I shall be honoured and worshipped, but till the sixth is past, I shall not be free from my femals sex. But there is my seventh birth, o king,—a prosperous son of the gods, I shall be born at last as a male deity in a divine

body. Even to-day they are gathering garlands from the heavenly tree in Nandana, and there is a son of the gods, named Java, who is seeking a garland for me.

These sixteen years of my present life are only as one moment of heaven, a hundred mortal autumns are only as one heavenly day and night.

Thus do our actions follow even through countless births, bringing good or evil,—no action is ever lost.

He who desires to rise continually from birth to birth, let him avoid another's wife as a man with washed feet the mire.

He who desires to rise continually from birth to birth, let him worship the Buddha as his attendants worship Indra.

He who wishes for heavenly enjoyments, a heavenly life, glory and happiness let him avoid sins and follow the threehold law.

Watchful, and wise in body, word and thought, he follows his own highest good be he born as a woman or a man.

Whosoever are born glorious in the world and nursed in all pleasures without doubt in former times they have lived a virtuous life ; all beings separately abide by their own deserts.

Dost thou thyself think, o king, what caused thee to own those wives of thine like heavenly nymphs, beautifully adorned and dressed with golden nets."

In the foregoing extract from the Jataka we have a most instructive exposition of the various workings of karma. Ruja through many births is the victim of a strong pursuing karma which is counteractive of the subsequent good karma and inhibits its activity just as disease inhibits the healthy functioning of organs in the physical body, but when the evil pursuing karma is exhausted the good karma is freed from its inhibition and becomes active.

Alata the prime minister and Bijaka the slave are evil and righteous respectively, yet the evil doer enjoys every prosperity while the righteous man is afflicted and endures failures and sorrows throughout his life. Examples such as this are common through the

ages, and have created such sorrowful indignation in the breasts of many, that they have come to regard the world and life as blind caprice, or even actively malevolent.

Without the doctrine of karma and rebirth it is impossible to reach any other conclusion, for unless we have existed before our present birth, life and its various aspects admit of no rational explanation. We have all seen scoundrels like Alata in prosperity and good kindly men like Bijaka harassed by poverty and dogged by misfortune all their lives.

This bring us to two other aspects of karma, the cumulative and habitual. Cumulative karma has been gathered through many births and is very strong. The greatest exanples for us Buddhists is of course Our Lord Sakyamuni who by practicing the Ten Virtues of a Bosatsu through a hundred thousand aeons and four immensities accumulated such merit that at length in own Shaba world He beneath the Bodhi Tree attained the sublime state of Buddha.

(to be continued)

NICHOLAS ROERICH

Half a century's work for Peace and Culture

By P.P. Siriwardhana, B.A.

The late Editor of *The Maha Bodhi* and *The Buddhist*

HISTORY of nations offers charming characters whose personality and special mission of life have an appeal to the intellectual in all ages. Prince Mahinda urged by higher sense of service made Ceylon his sphere of activity. Many Indian sages founded monasteries in snowy Tibet in order to disseminate the Law of the Buddha. Our own Sinhalese Buddhist nuns of the 5th century crossed the unchartered seas and established Bhikkhuni Order in China. A heroic French man sailed the Atlantic to fight for American Independence. The much maligned English poet Byron hurried down to South of Europe to participate in the Greek struggle for freedom. Equally interesting and romantic is the fact that a sage, Russian by birth, has made his home in a Himalayan valley, from where his art and literature radiate over the whole world of culture. I refer to Professor Nicholas Roerich, who lives at Naggar, in the beautiful Kulu, north of the Punjab. Artist, scientist, explorer and author, Professor Roerich's mission is to establish peace through culture—Pax per Cultura ; and the most significant fact is that he discovers culture in every race and age.

The fortieth anniversary of his Academic activities falls on October 10, on which day in 1874 Nicholas was born. In celebrating this event one is tempted to trace back and to find how few were the real friends of humanity, who have devoted their whole lives for the great task of ennobling life on earth. From 1896 onward, when he was appointed professor of Imperial Academy of Archaeology in Russia the career of Roerich has been one of unceasing activity directed to liberalisation of human mind. In 1917 America saw him and loved him. His paintings were exhibited in New York and he made such an impression on the American people that they dedicated a twenty nine storied sky scraper for housing his paintings and as a permanent home where various cultural activities of the master-artist are carried on. It is now one of the most famous world centres for the promotion of the highest ideals of man. This signal honour done to him by the U.S.A. was followed by orginization of a hundred of Roerich Societies on all continents and the establishment of the Master Institute of United Arts and Urusvati Himalayan Research Institute.

Paintings of Roerich have bestowed on art a new orientation and a new meaning. The artist characterises his action with the attitude of a true philantropist. Commercial aspect of art has never entered into the mind of Nicholas Roerich as an eminent artist. Nor does he paint mere heads. As Ruskin remarked he is not a painter of "that particular order of humanity which we call gentlemen and ladies." His art at once indicates true understanding and unfailing sympathy. Synthesis of various aspects of life, of different schools of culture and of modes of architecture is the keynote of his paintings, which are a message to the world—a message which is better understood and appreciated than one couched in words. Great mountains, sacred rivers, ancient sages—all those which have become the common objects of love and veneration—are treated with that vividness and charm which could only be performed by a genius. These brush work messages have found their

way to hundreds of art galleries, cultural institutions and museums throughout the world. The majesty of Himalayan snows finds its best expression in the hand of Roerich and is admired in the Vatican Museum of Rome. Similarly over 3000 paintings from his facile bursh have become the common property of many nations. One of the most remarkable acts of this master-painter was the inauguration of lending his paintings to various centres and individuals thus affording opportunity to lovers of art to enjoy his pictures. No other artist, I think, can claim the happiness of being so loved and admired as this modern Messiah of Peace and Culture.

In the recent past Roerich has done more for the promotion of peace than any of his contemporaries. His grand conception of the idea of a Banner as a symbol of protection of cultural and scientific institutions and national treasures during war was hailed as a unique one. The League of Nations supported the new movement, and at a convention held in Washington in 1933 thirty six nations gave their consent to adopt the Banner of Peace. Roerich found destructions in all lands. What the genius of man created for the benefit of humanity was wantonly destroyed by man's own greed and hatred. The Banner was invented to serve as a warning to the belligerent nations that the buildings over which the Banner was flying ought not to be aimed at by war weapons. Roerich wishes that the Banner should serve as a safeguard to cultural institutions in the same manner as the Red Cross serves the wounded and the sick. Dr. James H. Cousins sings thus of the Peace Banner:

Banner of Peace! March on!
Halt not your pilgrimage
Till to the world's glad warless dawn
You lead the coming age.

In Roerich's own words it is "imperative to take immediate measures to preserve the noble heritage of our past for a glorious posterity." Inseparably connected with Roerich the artist is Roerich the Philosopher.

The principle underlying his philosophy runs parallel to that of his art. Peace and Goodwill can be established if tonly man respects man. Destructive activities beget destruction and corrupt mankind. Creative works are starved in order to maintain costly navies and armies. Distrust of each other precipitates inhuman brutalities which no one can stop till all the works of Beauty and Culture of generations are mutilated and thrown into fire. Sympathy and understanding alone is able to wipe out this misery. Professor Roerich is never tired of saying, repeating and warning that co-operation is capable of doing greater good than brandishing of sword. In all his writings—and they are legion—he preaches the sermon of peace. "Altai-Himalaya," "Adamant," "Shambala," "Realm of Light," "Flame in Chalice," "Heart of Asia," "Fiery Stronghold" and other hundreds of essays and messages poured forth from his pen while thousands of paintings are finished by his brush. Nor this is all. Exploration of little known regions, educational work, bio-chemical experiments and cancer researches engage his earnest attention. One can hardly believe that a single person is able to cope with this vast amount of work. But the artist-philosopher has faith in unceasing activity. Every day is a blessed one with him.

His great expedition to Central Asia lasting from 1923 to 1929 is a world event. With immense suffering and loss, he collected data which he placed before the public. This expedition inspired and strengthened him. While in his "Altai Himalaya" he recorded the daily happenings he did not forget to condemn the corrupted and pillaging officials in Tibet. But even the darkest superstition in that mysterious land received investigation at his hands and he drew a lesson from it. Our knowledge of the world especially of the Himalayan countries is made richer by his writings. His mode of approach to various religions and philosophies is by way of synthesis, thus leading ultimately to unite and befriend warring creeds and beliefs. Never Asia knew a man from the West, who understood her peoples so well as Nicholas Roerich.

In any aketch however brief dealing with the last two decades of the eventful life of Professor Roęrich no writer can forget the inestimable assistance given him by Madam Roerich and his two sons Georges and Svetoslav, the former an eminent Tibetologist and the latter a promising artist and a scientist. Dr. Georges Roerich is compiling the first comprehensive Tibetan Dictionary. Mr. Svetoslav Roerich has done wonderful work in collecting and experimenting on Himalayan plants with a view to their being applied in Western pharmacopoeia. Madam Helena Roerich lives in silent dignity, always striving in her own charming way to make human life happier and brighter and to further the aims and objects of her famous husband and sons. A word must also be said on this anniversary day about Mr. V. Shibayev, Secretary of Prof. Roerich, who has done his part so well as to merit every praise not only from so many institutions and Roerich Societies but also from a host of friends and wellwishers of the great Russian savant.

Naggar, the Himalayan home of Roerich is one of the most beautiful spots in that enchanting mountain range. To that already pretty place our Guru has given an altruistic outlook which has transformed it into a temple of pilgrimage to lovers of art and culture.

"In the twilight of Dukhang the gigantic image of Maitreya majestically rises into the height." *Shambala.*

On the Publication of Madhyāntavibhāgaṭīkā

By Masato Nagao

THE fact that the present-day study of Buddhism must depend upon the combination of Sanskrit, Tibetan, and Chinese texts is gradually being recognized by the scholars and this idea is becoming popular among them. It can be said that this study of Buddhism with the so-called hyphen-connected three languages of Sanskrit-Tibetan-Chinese is now thought to be a science in itself and that it is the most modern method of research in Buddhism. By a comparative study of Sanskrit and Tibetan texts we can gain an accurate knowledge of the Sanskrit text, while at the same time we can prepare ourselves for the task of reading in wider field of Tibetan Tripiṭaka. Furthermore with the comparative study of Sanskrit-Chinese, and Tibetan-Chinese texts we can gain a deeper insight into the wisdom that has been accumulated by the Chinese translations during almost nineteen centuries ; simultaneously we can apply the knowledge thus obtained in the newer field of Sanskrit and Tibetan texts. It is a well known fact that up to present the Japanese students of Buddhism have made a thorough study of the Chinese translations, but their knowledge on Sanskrit and Tibetan Tripiṭaka is not so wide.

On the other hand, though the recent European scholars have gained deep understanding of Sanskrit and Tibetan Piṭakas, except for one or two scholars, they have overlooked the knowledge con-

tained in the Chinese translations. The truth is that it is necessary to study all three Piṭakas together if we wish to obtain a more accurate and a deeper knowledge of Buddhism. If it is possible to expect to make a contribution to "the world history" through harmonization of Oriental and Occidental civilizations, the work in such a field ought to be begun first. Again, if it is possible for the Oriental and Occidental Buddhist scholars to work together, it is also in this field that they can really achieve good results. There are already not a few who are working along this line, but among them we can site Prof. Susumu Yamaguchi as an outstanding scholar whose three-volume work concerning Madhyāntavibhāgaṭīkā is an eminent example.

These three volumes are as follows :

(I) Sthiramati : Madhyāntavibhāgaṭīkā, Exposition systématique du Yogācāravijñaptivāda. Texte, éd. par Susumu Yamaguchi. 4+iv+iv+xxvi+277.
Libraire Hajinkaku, 5, Oikemachi, Nakaku, Nagoya. 1934.
(安慧阿遮梨邪造 中邊分別論釋疏 梵本)

(II) 山口益譯註 安慧造 中邊分別論釋疏
(La traduction japonaise de la Madhyāntavibhāgaṭīkā, avec de nombreuses notes. 59+416+44. Nagoya 1935.)

(III) 漢藏對照 辯中邊論 附 中邊分別論釋疏梵本索引
Le Madhyāntavibhāgaçāstram, mis en comparaison avec deux traductions chinoises et la version tibétaine.—Index de la Madhyāntavibhāgaṭīkā. 6+264+146. Nagoya 1937.

I shall introduce the contents of above three volumes as I go along.

The history of the original Sanskrit text is told in the preface of the book, but I shall relate briefly how he came to be in possession of such a rare text. When the late Professor Sylvain Lévi was returning home from Japan, he stopped in India, and during his visit to Nepal, he discovered this particular manuscript of the Sanskrit Text and brought it to Paris. At the time Prof. Yamaguchi was studying

the Tibetan translation of the same book. For that reason Prof. Sylvain Lévi immediately asked him to compile and publish it. Prof. Yamaguchi came back to Japan with the book and he published serially in *Ōtani Gakuhō* the results of his study which at that time amounted to the first Chapter (Lakṣaṇapariccheda) and the first part of the second Chapter (Āvaraṇapariccheda). A little later Professor Giuseppe Tucci of Italy published a fifth of the same Sanskrit text (Lakṣaṇapariccheda, the first Chapter) with Mr. Vidhushekhara Bhattacharya of India as his co-editor. It was in 1932. But later on the whole book was completed and published by Prof. Yamaguchi in 1934.

The special feature of this Sanskrit text is that about a third of every page of the manuscript was missing. It must have been a difficult task to supply the lost parts with the Sanskrit restoration from the extant Tibetan text. The parts that were supplied from the Tibetan text were printed in italics to set them off from the rest, but the three leaves of Ms. which were completely lost from the book were added to it in Tibetan script. However, the Sanskrit restoration of the same three leaves is added to the appendix at the end of the volume.

Now, the position of this book in the history of Mahāyāna Buddhist thought is very important. The so called Yogācāravāda of Asaṅga and Vasubandhu was studied by the Chinese and Japanese scholars through the Chinese translation of Vijñaptimātratāsiddhi (成唯識論) which is the main treatise of the school originated by Dharmapāla. The Hosso-Sect of Buddhism founded by Hsüan-chuang (玄奘) and K'uei-chi (窺基) is the outcome of their studies in this school. Chiefly the same school of thought has also been introduced into Occident, but the scholars have had little knowledge concerning the other schools of thought. In the meantime among the other schools of thought which are said to oppose that of Dharmapāla, there is a stream represented by Sthiramati. This stream is preserved chiefly in Tibetan Tripiṭaka, and Prof. Yama-

guchi's book also belongs to that stream. It is composed of Ṭīkā which is Sthiramati's sub-commentary on the Bhāṣya written by Vasubandhu, and which is in turn the commentary on Maitreya-Asaṅga's Çāstra. Among the above mentioned works, there are two Chinese translations of Çāstra and Bhāṣya, but Sthiramati's commentary is preserved only in Tibetan. For that reason, when the editor revised the Sanskrit manuscript, he is said to have had, besides the corresponding Tibetan version, the Tibetan translations of Çāstra and Bhāṣya and the two Chinese translations of Hsüan-chuang and Paramārtha (眞諦) for reference. Also he is said to have had recourse to K'uei-chi's commentary on Madhyāntavibhāgaçāstra (辯中邊論述記). Among those works three Tibetan and Chinese translations which correspond to Çāstra and Bhāṣya are published as the third volume of Prof. Yamaguchi's work.

This Madhyāntavibhāgaṭīkā which came into being in this way is composed of five chapters, and each chapter is subdivided by the editor according to the headings of the dogmas, thus giving theme to each division. The places where the quotations from Çāstra and Bhāṣya are used are underlined to distinguish them from the rest. In addition to these the author has added some linguistic foot-notes. He also wrote a twenty-six-page Introduction (in French) to give the reader a general knowledge on the subject.

The second volume of Prof. Yamaguchi's work is a faithful translation of the first volume into Japanese, but it contains explanatory notes which require special attention. These detailed notes which draw freely upon other works which have similar thoughts and dogmas, be it Chinese or Sanskrit, give many important data, and they show the translator's wide knowlege in the field and his most careful attitude toward his work. This volume also has a fifty-nine page introduction and a forty-four-page index of the book.

As I mentioned before, the third volume is the comparative study of the three Chinese and Tibetan texts of the Çāstra and Bhāṣya. On the upper column of every left hand page of this

volume, the author has inserted a translation of Hsüan-chuang ; on the lower column, the translation of Paramārtha (眞諦) ; and on every right hand page, the Tibetan translation is shown. Besides, these three different versions are arranged so that the same places in all of them can be read always on the same page. This shows a special effort on the part of the editor. Perhaps this volume is a model publication of its kind. Aside from these merits, the third volume has an addition of over 120 pages of index on the first volume Sanskrit text. This probably includes more than half of technical terms of Buddhistic thought of that period. Also it has twenty pages of correction and revisions of the first volume Sanskrit text ; these are the results of the studying of Derge edition after the publication of the first volume.

Through the study of these three volumes practically all the features of Madhyāntavibhāga is brought into light, but the fact that it is one of the Mūlaçāstra of Yogācāravijñavāda is the chief value of this publication.

Compared with the Triṁçikakārikā, on which we have the Chinese translation of Vijñaptimātratāsiddhi of Dharmapāla, and which is small in volume and whose content is only chiefly concerning Vijñānapariṇāma, this work is much larger in volume and is richer and more varied in contents. Also this publication is valuable as the greatest foundation for the study of Sthiramati. Hitherto the study of Sthiramati was carried on through the passages mentioned in the works of his opponent, Dharmapāla, but now by the publication of Triṁśikakārikābhāṣya of Sthiramati by the late Prof. S. Lévi, Sthiramati is brought out somewhat in his true light. But now by this edition, the most systematic and gigantic exposition of Sthiramati in Sanskrit, it is possible to see him in his full figure. And also for reasons mentioned above, the Chinese Tripiṭaka require our special attention. Their completeness, their ancient origin, and their long relationship with the cultural history elevate them above all others in value. That is why the third volume of this edition has the

conclusive text in two chinese translations of Madhyāntavibhāga-çāstrabhāṣya. These facts might postulate in the future a study of K'uei-chi's commentary (述記) on the translation of Hsüan-chuang (玄奘) with respect to the translation of Paramārtha (眞諦), and how it differs in thought from that of Sthiramati.

Educational Institutes Directed By Buddhists

Denominations	For Trainings Priests or Teachers		For General Education		
	Primary and Secondary Schools	Colleges	University	Secondary Schools	Girl's High Schools
Tendai	5	—	1A[1]	2	1
Shingon	—	1	1	2	2
Shingi-Shingon Chizan	—	1	—	2	1
Shingi-Shingon Busan	—	—	1A[2]	2	2
Shingon-Ritsu	1	—	—	—	1
Ritsu	1	—	—	—	—
Jōdo	—	1	1A[3]	6	11
Jōdo Seizan	3	1	—	1	2
Rinzai & Ōbaku	25	1	—	3	1
Sōtō	4	—	1	5	8
Shin-Honganji	4	4	1	5	13
Shin-Ōtani	2	2	1	2	12
Shin Other Branches	1	1	—	1	—
Nichiren	4	—	1	3	3
Nichiren Other Branches	7	—	—	—	—
Ji	1	—	—	3	—
Hossō	1	—	—	—	—
Kegon	1	—	—	1	—
Yūzū-nembutsu	1	—	—	—	—
Buddhistic Schools 8 (A[1 2 3]—Taishō University)					

The Nippon Buddhist Research Association

The 10th annual meeting of the Nippon Buddhist Research Association was held at the Tokyo Imperial University on the 23rd and 24th of October under the following programme ;

1. General Meeting
2. Readings from Researches

On the Dharma of Practice of the Saddharma-puṇḍarīka-sūtra
Prof. G. Shioda of the Sozan Gakuin College

Connections between the Zen Sect and the Other Sects in the Middle Ages *Prof. R. Fujimoto of the Taishō University*

Relation between the Doctrine of the Priest and that of the Laity.
Prof. T. Hayashiya of the Komazawa University

Unity of Buddhism through the Doctrine of Saddharma-puṇḍarīka Sūtra *Rev. R. Shimizu, President of the Risshō University*

Ālaya-vijñāna Theory in Chigon's Doctrine
Prof. Y. Sakamoto of the Tōyō University

On the Introduction of Ālaya-vijñāna into Japan
Prof. S. Fukaura of the Ryukoku University

On the Founder of the Yogācāra School
Dr. R. Hatani, Prof. of the Kyoto Imperial University

On the Standpoints of Dharmāstitās in the History of the Buddhist Doctrine *Prof. M. Satō of the Buddhist College*

On the Dharma Çāsanaçatahatva in the Catuḥçataka of Āryadeva
Prof. S. Yamaguchi of the Ôtani University

On a Problem in the History of the Zen Sect in China
Dr. H. Ui, Prof. of the Tokyo Imperial University

3. Discussion; On the " Research and Faith "
4. Committee Meeting 5. Social Gathering
6. Inspection of the Tokyo Imperial University Library

Chairs of Religion in Universities in Tokio

The Taisho Univ.

Introduction to Buddhology .....*Dr. President. B. Shiio*

History of the Philosophy of Indian Buddhism .....*Dr. President. Shiio*

Philosophy of Ālaya-vijñāna of the Jion School .....*Prof. S. Kato*

Critical Study of Mahāvastu ..... *Dr. Prof. U. Wogihara*

History of Indian Buddhism.....*Dr. Prof. S. Mochizuki*

History of Japanese Buddhism.....*Dr. Prof. S. Mochizuki*

Tibetan Buddhism .....*Prof. E. Kawaguchi*

Philosophy of the "Awakening of the Mahāyāna Faith" .....*Prof. K. Matsuda*

History of Japanese Adhiśīla .....*Prof. H. Ohno*

Comparative Study of Buddhism, Confucianism and Taoism .....*Prof. R. Kubota*

Doctrine of the Seizan Denomination.....*Prof. K. Agawa*

Introduction to the Tendai Philosophy ...*Prof. R. Shioiri*

Shintoism of the Tendai Sect .....*Prof. M. Ninomiya*

History of the Taimitsu, an Esoteric Doctrine of the Tendai Sect .....*Prof. K. Shimizudani*

Chinese Tendai Philosophy .....*Prof. T. Tajima*

Reading from a Chinese Scripture of Saddharmapundarīka .....*Prof. T. Nakazato*

Japanese Tendai Philosophy .....*Prof. J. Hazama*
Introduction to Tantrayāna .....*Prof. R. Kambayashi*
History of Tantrayāna .....*Prof. R. Kambayashi*
Buddhist Relation to the Imperial
Household.....*Prof. R. Kambayashi*
Critical study of Vajraśekhara .....*Prof. S. Kato*
Doctrines of Two Ācāryas ; Raiyu and
Shōken.....*Prof. S. Kato*
Critical Study of Maṇḍala.....*Prof. R. Tajima*
Introduction to the Pure Land
School.....*Dr. Prof. S. Mochizuki*
History of the Doctrine of Chinese Pure Land
School.....*Dr. Prof. S. Mochizuki*
Doctrine of St. Zendō .....*Prof. Iwasaki*
Doctrine of St. Hōnen.....*Prof. T. Imaoka*
History of the Jōdo Doctrine .....*Prof. K. Ishii*
Japanese Buddhism and Sangaigyo (or Buddhism
of the Third Order) .....*Dr. Prof. K. Yabuki*
Buddhist Art .....*Lecturer J. Wakimoto*
Introduction to the Science of
Religion .....*Dr. Prof. K. Yabuki*
History of Religious Thought
(15-16 A.D.).....*Dr. Prof. K. Yabuki*
Critical Study of Modern Religion
(Religious Thought of Japan) .....*Dr. Prof. K. Yabuki*
Introduction to Christianity .....*Dr. C. Ishibashi*
History of the Science of Religion .....*Prof. T. Ohshima*
Introduction to Mohammedanism .....*Lecturer K. Ohkubo*
System of Studying the Doctrine of
Sect .....*Prof. S. Mano*

Saṁgha (in Modern Japanese Buddhism)...*Prof. S. Mano*
Introduction to Japanese Spirit .....*Dr. President. B. Shiio*
Philosophy of Chinese Buddhism ...*Dr. President. B. Shiio*
Sanskrit (B.C.).....*Dr. Prof. U. Wogihara*
Sanskrit (A).....*Prof. R. Kondo*
Pāli (B; Reading from
Dīghanikāya) .....*Dr. Prof. U. Wogihara*
Pāli (A) .....*Lecturer R. Sato*
Tibetan (A) .....*Prof. R. Tajima*
Exercise; English Scripture of
Buddhism.....*Prof. S. Hara*

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Tibetan Grammar and Language.....*Lecturer C. Ikeda*
Reading from Nalopōkhyāna ...*Assistant Prof. N. Fukushima*
Exercise of Vedic Literature.....*Assistant Prof. N. Fukushima*
Introduction to the History of
Religion .....*Dr. Prof. C. Ishibashi*

Critical Study of the Original Old Testament ..... *Dr. Prof. C. Ishibashi*

Hebraic Grammar and Reading from Hebrew Scripture ..... *Dr. Prof. C. Ishibashi*

Introduction to the Science of Religion ..... *Dr. Assistant Prof. E. Uno*

Exercise of the Science of Religion ..... *Dr. Assistant Prof. E. Uno*

Exercise ; Religious Meaning of Shamanism ..... *Dr. Assistant Prof. E. Uno*

Mystic Experience and Mysticism ... *Lecturer H. Kishimoto*

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Critical Study of the "Eye of Good Law" ..... *Prof. N. Jinbo*

Critical Studies of the "Document of Transmitting the Light" and of the "Document of Composure" ..... *Prof K. Sawaki*

History of the Scriptures of the Sōtō Sect ..... *Prof. G. Okada*

How to Study the Philosophy of Zen ..... *Prof. G. Okada*

Gāthās of the Zen Sect ..... *Lecturer K. Matsuzaki*

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Buddhist Sects, Temples, Priests, and Followers

(For the year 1935)

Sects	Temples	Preaching Stations	Priests and Teachers	Followers
56	71,032	7,435	168,457	41,393,135

Buddhist Mission Work in Foreign Countries

(For the year 1937)

		Temples	Preaching Stations	Missionaries	Followers	Schools
Kogi-Shingon	Manchoukou	13	12	38	5896	
	China	2		7	1230	
	U. S. A.	1	2	2	1025	
	Hawaii	3	30	17	4620	
	Siam			1		
Jōdo	M.	13	9	42	6100	
	C.	1	2	6	1000	
	U.		1	3	?	1
	H.	1	16	41	8100	12
	South-sea Islands	1	2	7	600	1
Shinshū Honganji	M.	1	31	65	33359	5
	C.	1	6	8	6432	
	U.	3	34	71	9593	Primary 34
	Canada		16	9	7530	Primary 9
	H.	1	36	59	22399	Secondary 10 Primary 24
	S. I.		9	9	14000	Primary 2
	Siberia		1	1	32	
	Others		1	1	120	
Shinshū Ōtani	M.	5	40	73	7600	
	C.	3	12	23	3200	
	U.	1	3	4	430	
	H.	1	5	12	920	
	S. I.		5	7	1100	
	Others		4	4	620	
Shinshū Kōshōji	M.		2	4	300	
	S. I.		1	2	130	
Sōtō	M.	32	7	48	?	
	C.	4	2	12	〃	
	U.	1	1	2	〃	
	H.	8	2	20	〃	
	S. I.	3	1	5	〃	
Nichiren	M.	9	11	32	3479	
	C.	3		3	350	
	U.	5		6	1000	3
	Canada	1		1	250	1
	H.	3		3	800	3
	S. I.	2	1	3	500	
Hommon-Hokke	M.		5	7	2007	
	U.		4	4	1512	

M-*Manchoukou*, C-*China*, U-*U.S.A.* H-*Hawaii*, S.I-*South-sea Islands*

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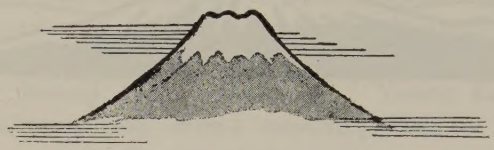

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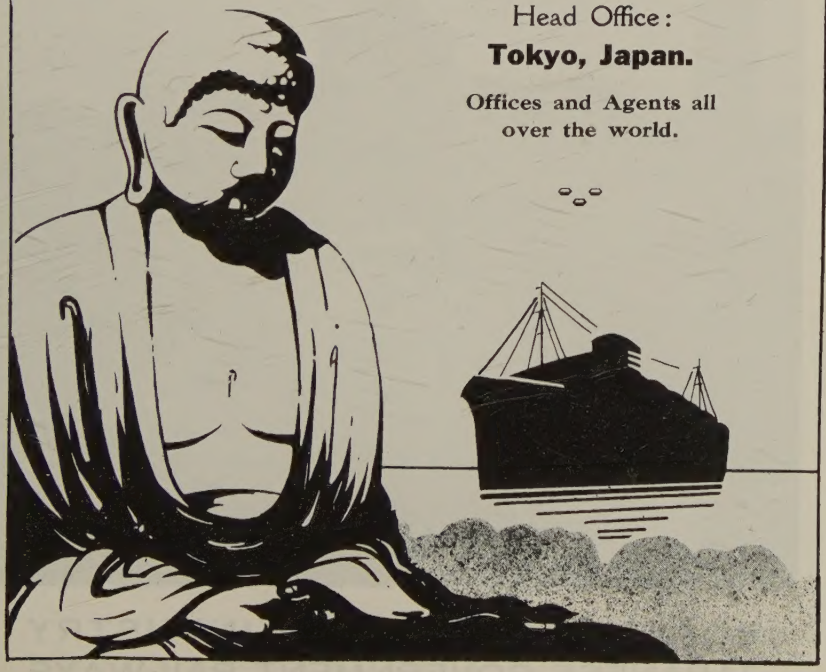

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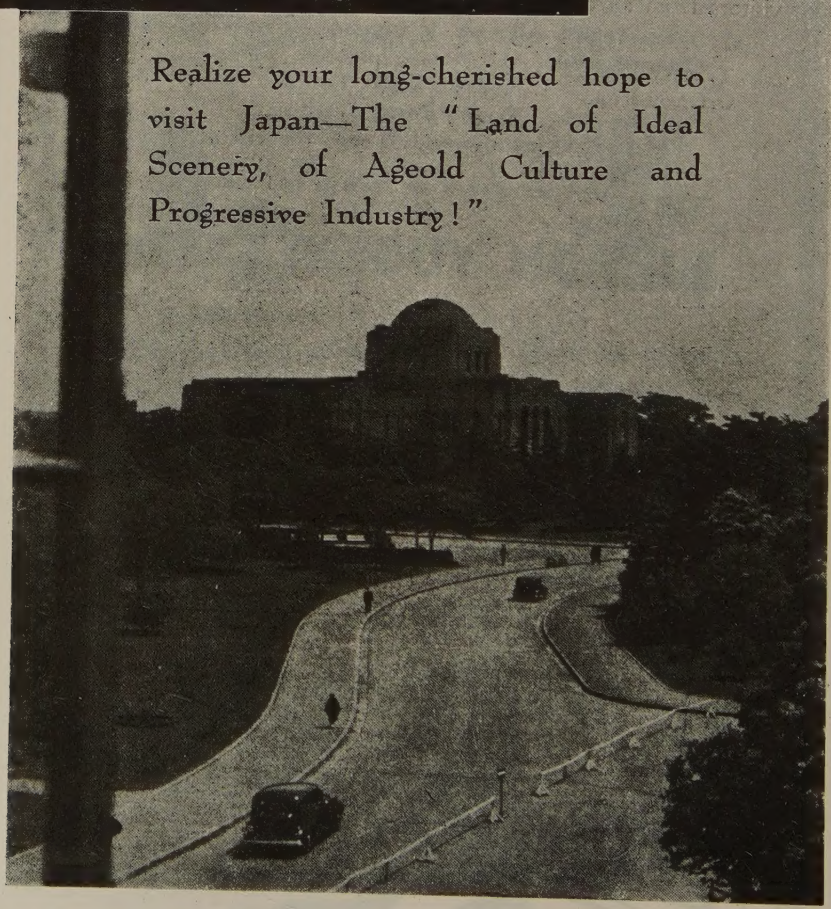

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